AN

Exalted Diotrephes REPREHENDED,

Or the Spirit of

Error and Envy

IN

William Rogers against the **TRUTH**

And many of the Antient and Faithful *Friends* thereof, Manifested in his late Monstrous **Birth**, or **Work of Darkness**, (*viz.*) his False and Scandalous Book, Intituled, **The Christian Quaker Distinguished**, &c. Wherein he hath discovered himself to be an Apostate, and not the **True Christian Quaker**; but as one driven out from the Presence of the *Lord*, and Unity with His Chosen People.

Also a Comparison between his said *Book*, and many *Exhortations* and *Reproofs*, Contained in an *Epistle*, given forth under his Hand against that Spirit, and work of Division, he is now fallen under; whereby his Apostacy, Self Contradiction, and Confusion may appear.

To be dispersed only among Friends, *unless his Book is made more Publick.*

Out of thy own Mouth will I Judge thee, thou Wicked Servant, Luk. 19. 22.

But Evil Men and Seducers shall Wax worse and worse, Deceiving and being Deceived, 2 Tim. 3. 13, 14.

But continue thou in the things which thou hast Learned, and been Assured of, knowing of whom thou hast Learned them, vers. 14.

In vers. 9. 10. *But* Diotrephes, *who Loveth to have the Preheminence, prating against Us with malicious Words*, &c.

London, Printed for *John Bringhurst*, Printer and Stationer, at the Sign of the *Book* in *Grace-Church-Street*, 1685.

LEt it not ſeem ſtrange to any, *As though ſome new thing had happened unto Us,* that We have Occaſion thus publickly to Appear againſt One that hath made Profeſſion of the *Truth* with Us, but is gone out from Us; according to that of 1 *John* 4. 2. & 1. 9. *They went out from Us, but they were not of Us; for if they had been of Us, they would no doubt have Continued with Us: But they went out, that they might be made Manifeſt, that they were not all of Us.*

THE PREFACE.

AMongſt the many *Exerciſes* and *Perils*, the Lords People in this Age, as in all Ages have met with, they have not been unacquainted with Perils by **Falſe Brethren**, according to what the Apoſtle *Paul* Teſtified, *Acts* 20. 30. *Alſo of your own ſelves, ſhall Men Ariſe, ſpeaking perverſe things, to draw away Diſciples after them*; whoſe Qualifications are at Large ſpoken of by the ſaid Apoſtle, in his Second Epiſtle to *Timothy*, and Third, (*viz.*) *Without natural Affection, Truce-Breakers, falſe Accuſers, Incontinent, fierce Deſpiſers of thoſe that are Good, Traitors, Heady, High-Minded*, &c. as the certain Fruits, by which they ſhould be known.

To the Great Exerciſe, Grief, and Sorrow of the Faithful, there hath not been wanting divers of the like Inſtances of ſuch Men, who ſince we have been a People, have Ariſen from amongſt our ſelves (as this Man **William Rogers** now doth) under the **Profeſſion of the Truth, to oppoſe and gain-ſay the Bleſſed Order and Government thereof**, whereby the looſe Converſations of the Wicked are Reſtrained or Judged, and the *Truth* cleared from the Reproach thereof. And theſe have not been without the like ſpecious pretences with **William Rogers**, as ſtanding up for the **Ancient Teſtimony**, and **Principle of the Light**, and againſt **Apoſtacy, ſetting up Mans Preſcriptions, Impoſitions, Innovations, Perſecutions**, &c. but their Fruits withering: And their End hath made them Manifeſt, as this Mans alſo doth, and will do, to be the Men Apoſtatized themſelves, Led, and Acted by a Spirit that would open a Gap, and break down the Hedge, that every Man may do as he Liſt, whilſt under the

Pro-

Profeſſion of the ſame Truth, without being called to Account, and dealt with in a Goſpel-Church-Order for it.

This ſmall Treatiſe is not Intended for a full Anſwer to *William Rogers's* Voluminous Book, which requires a conſiderable time for Inſpection into divers Matters and Papers; for ſuch a Reply to trace him in all his *Falſe Inſinuations, grievous Perverſions, and notorious falſe Charges* of many Innocent Men, and Faithful and Eminent Labourers in the Work of the Goſpel amongſt Us, already Manifeſt to Us by their **Anſwers** and **Certificates** in Writing; wherein they have Largely Vindicated their Innocency, in moſt, if not all thoſe things relating to matter of Fact, alledged againſt them, eſpecially *G. F.* and have cauſed Copies thereof to be Delivered to *William Rogers* many Months ſince, and long before his Book was in the Preſs: Such more full Anſwer more publickly to be made, we Refer to ſome other Hand or Hands, who are Eminently concerned to do it. In the mean time,

we

we thought it not Amiſs, to give the Reader ſome ſhort diſcovery of the *Subject*, and *Occaſion* of the Differences *William Rogers* Writeth about; and of *His Work* in General; and that by Comparing his former Exhortations and Reproofs, with his late Printed Book, and Behaviour amongſt Us; the *Reader* may have ſome Taſte of his Spirit of *Errour and Envy*, and be cautioned in himſelf thereby, how he gives Credit to his many, and falſe Accuſations againſt the Innocent.

An

An Exalted *Diotrephes* Reprehended.

WHen the Unclean Spirit is gone out of a Man, he walketh through dry Places ſeeking Reſt, and finding none. Then he ſaith, I will Return into mine Houſe, from whence I came out; and when he is come, he findeth it Swept and Garniſht.

Then Goeth he, and taketh with himſelf Seven other Spirits, more Wicked than himſelf, and they Enter in, and Dwell there; and the laſt State of that Man is worſe than the firſt, even ſo ſhall it be to this Wicked Generation, Mat. 12. verſ. 43, 44, 45.

THat this is the Caſe of this miſerable Man *William Rogers*, manifeſted by his late Fruits, is paſt doubt with us, whom, through *Unwatchfulneſs*, *Diſobedience*, and *Rebellion againſt God* (which is as the Sin of *Witchcraft*) the unclean Spirit and Adverſary of Mans Soul, the old *Accuſer of the Brethren*, hath thus Entred, and Exalted upon the Pinnacle of his own conceited Abilities; and having now the Rule in him, and over him, makes War through him, againſt the Lamb and His followers; and having fitted him for his Service, now ſets him about that which hath been all along his Work (*viz.*) To Reproach the faithful People of God, the whole Profeſſion, and the good Order and Government of the Truth, which the Lord hath brought forth amongſt them (as that which ſtriketh at the downfal of his Kingdom) with

with many false and opprobrious Accusations, as of being **Apostatized**, and Guilty of **Imposition, Persecution, Innovation, Gentilian-Lordship, Blind Obedience**, &c. whereby *William Rogers* hath not only Rankt himself among a Number of those *Apostates*, who from the beginning in a Spirit of Enmity and Prejudice have risen up like *Core* (saying) *You take too much upon you*, against the *Heavenly Care and Order* of such as truely Fear and Love *God*, and in whom, as he himself hath confessed, **God hath opened Councel for that End** (viz.) **To be as Helps and Governments in the Church, which are not to be Despised, being in Subjection to Christ, the one Head, and Law-giver.** But as may appear in the following Epistle, with this Aggravation, *That which he formerly Approved and Exhorted to, he is now found smiting against, and what he then severely detested and reproved in others, He is now found heinously Guilty of himself* (viz.) of Representing such as **Aiming at other Ends and Interests, in such their Religious Care, and Heavenly Order and Government, than Christ's Interest and Government over All**; whereby out of his own Mouth he is Condemned.

And now for as much as he hath so publickly, and injuriously appeared in his late Book, to the great Scandal of our Profession, as an open Enemy to the Truth, we are concerned for the Honour of the Lord's Name, which is dear unto us, publickly to make him manifest **(A work otherwise not pleasing to Us)** that he may proceed no further, but that his Folly may appear to all Men, and that the *Ignominy and Reproach*, he hath as much as in him lieth, brought upon the Lords People, and faithful Labourers, and their Holy Profession, may be Rouled and Washed away.

But before we proceed to make *William Rogers* manifest by his late Fruits among us, we think it requisite to give some short Account of the Subject, Occasion, and

and preſent ſtate of the Diviſions mentioned in his Book, and how *William Rogers* is concerned therein.

Many of the antient and faithful Brethren of the Northern parts, as we are credibly informed, being under an Exerciſe in their Spirits, by reaſon of the Unfaithfulneſs of ſome that walk amongſt them, with Reſpect to divers things, amongſt whom *J. S. J. W.* &c. were Intereſted, they had a godly care upon their Spirits, to make a narrow ſearch and inſpection thereinto, which the Guilty could not bear, but ſet themſelves to oppoſe their proceedings; by which means a great difference aroſe: ſo that the Friends who were zealous againſt ſuch as were Backſliding from the Truth, and its Heavenly way and Teſtimonies, remained ſome time under a burthen and exerciſe becauſe thereof. At length, as we are credibly informed, the Friends of the Quarterly Meeting at **Kendal**, made known their Exerciſe to divers other Brethren, deſiring a meeting with *J. S.* and *J. W.* before them, in order to the compoſing the Difference, which was Rejected by them. However, thoſe Friends and Brethren ſent to them again, and alſo ſome of them went to them, and appointed a Meeting, near the place where they were, deſiring them to come, but they would not, as holding themſelves not obliged to ſubmit to them in that caſe, and leaving things under this ſtate of Diſ-reconciliation, came into the *South*, making their complaints, and ſpreading their differences, particularly amongſt us at **Briſtol**, where they met with ſome that adhered to them, ſtrengthened them, and ſet them up, too forwardly *Eſpouſing the Cauſe upon the alone hearing of their Complaints againſt the Friends of the other Party*, who were far diſtant from us; amongſt the reſt, *William Rogers* was an early Proſelite, and ſo great a Devotee to theſe mens Intereſt, that he induſtriouſly laboured to Proſelite others there-unto, upon

the Credit of his pretended knowledge of the ground of those Differences: what an evil Instrument this man was, from the beginning thereof, in this City and elsewhere, is not easily to be Related, how he forstering up *J. S.* and *J. W.* laboured to stave off the early endeavours and expedients for reconciliation, as being not altogether suited to his mind, who was now become as a **Master of this Faction**, with which some of this City were like to be led aside, whose Souls the Lord in his Mercy hath Rescued out of the Snare.

The Intelligence of those Differences, spreading through divers Parts of the Nation, especially where *J. S.* and *J. W.* Travelled and Resorted; a Concern under the Apprehension of the evil consequences thereof, came upon some Antient Brethren, to endeavour a speedy stop thereto, moved for a new Hearing, which at length was agreed to on all hands. Accordingly a meeting was appointed, and held at **Drawel** in **York-shire**, *Anno 1676.* to which resorted several of the Ancient Friends and Brethren, leaving all Occasions and Relations in love to God, and earnest desires for the preservation of the **Church's Peace.**

After their great Travel, and tender Endeavours, then for Reconciliation and Peace, *J. S.* and *J. W.* being bowed into some Degree of Submission, at length produce a Paper Containing a **Condemnation against themselves.**

It may not be amiss here to Relate out of *W. R.* his Narrative, the Character he hath given of the **Temper** and **Frame** of the Spirits of those Brethren at the Meeting at **Drawel**, when they gave forth their Sence, and Account, concerning the Difference relating to *J. S.* and *J. W.* which doth not a little confirm the Integrity and Soundness of it, being from the Pen of so great an Opposer and Villifier, as he hath Manifested himself to be.

The

The words of *W. Rogers* on the aforesaid account are, that,

In all friends there appeared as far as I could perceive, a spirit inclined to peace and unity in the Truth, many hearts being bowed down, in the earnest desires of their souls breathing unto God, and that in great Zeal, and sincerity for the gathering them into nearer Union and fellowship with their brethren therein.

Again, in his account of the Fourth days Travel, he saith as follows.

The matter so gone through, and ended, the brethren waited, and great was the exercise that was upon their spirits, for a very considerable time; after some silence the brethren chosen at London, and many other Friends, that were not of the six last chosen, spoke their sense and Judgment upon the whole matter, not only relating to the fact before them, but also to that spirit, which according to their inward sense, caused a separation to this effect:

That they (viz.) [I. S. and] I. W. had not kept in Unity with their brethren, as they ought to have done; but had let in jealousies, doubts and scruples, whereby they had given way to a spirit of division and separation; which spirit they did condemn and judge, yet so as there appeared amongst the brethren, a Travelling Love and Life beyond what I can now declare, that they might not be cut off from them, but brought into perfect Unity with them: so that at length, the two accused brethren, being, as I was perfectly sensible, ready to condescend to their brethren, therein, so far as their understandings were opened, brought forth this Inluing Paper of satisfaction to their Travelling brethren, and the Churches of Christ. Thus far *R. W.*

Here follows their Paper of Condemnation.

WE are ſenſible, that in the hour of Temptation, that hath appeared through us, which hath given an occaſion of offence to the Churches of God, unto whom the knowledge of the Northern differences hath come, and ſince the inward ſenſe of our brethren, who we are ſenſible, have a Travel on their ſpirits, for preſervation of peace and Unity in the Church of God, concerning us is ſuch, That Jealouſies have entred us, and that we have been at ſomtimes exerciſed in things, tending to oppoſe Friends in the practice of thoſe things, that they teſtifie, are commendable in the Church of God; we are ſorry that any weakneſs ſhould appear in us to give occaſion for ſuch offence, and as † ſatisfaction to our brethren, and the Church of God in general, we do from the very bottom of our hearts condemn that ſpirit, whether it hath appeared in us or any, that hath given offence to the Church of God in general, or that oppoſe the order of the Goſpel, or any faithful Brethren in the practice of thoſe things they believe are their Duty.

† How comes it to paſs, that there is now *nothing* in all this, and that it is no better than a *Rattle to pleaſe Children?* is not this manifeſt *deceit* and *hypocriſie?*

This paper being ſent to ſome Friends in divers parts of the Nation, for the ſatisfaction of ſuch to whom the knowledge of the differences had come; the end for which it was given forth *J. S.* and *J. W.* were offended at it, ſet themſelves to extenuate (or take off) the weight of it; not owning it according to the common acceptation of A condemnation of themſelves therein; confeſſing, *they owned the Paper, but in another ſence, than againſt themſelves.* Notwithſtanding, what it plainly imports, and they knew

knew the Brethren took it for; and *William Rogers*, who confeſſed he drew it for *J. S.* and *J. W.* Reported, **there was nothing in it**; and that the **moſt innocent man amongſt us might own it, and never hurt himſelf**; and **that it was no better than a Rattle to pleaſe Children**: implying, thoſe Friends and Brethren Aſſembled at *Drawel*, he hath, as before Recited out of his own Narative, given ſuch a *Character* of: and theſe things we have proved already by ſufficient Witneſſes, out of his own mouth, inſtead of bringing forth Fruits of *Peace* and *Humiliation*, the ſaid *J. S.* and *J. W.* having dealt thus un-ſincerely with the Brethren, began a new Quarrel with them that were concerned in the hearing and declaring the judgment of the Spirit of Truth, at *Drawel*, concerning the differences, *&c.* calling their Account, **a lying Narrative**, and charging them with doing wickedly by them, both by word and writing; *W. R.* alſo joining with them, who by this time began to be deſperate, and warmly to engage in *their Quarrel*; and in defence of their pretended *Innocency*, they ſet themſelves to oppoſe and Exclaim againſt the proceedings of the Brethren at *Drawel-Meeting*, with many opprobrious terms, in perfect contraries to the *Character W. R.* had before given thereof; all which things have been made appear at large. And inſtead of breaking up their ſeparate-Meeting, or clearing themſelves of them (which is a publick Enſign of Diviſion, and Reproach to the Truth) and inſtead of making void their Subſcription, tending to a ſeparation, both are continued with *J. S.* and *J. W*'s names thereto, whereby ſome have been encouraged in the Diviſions; and ſo far have they made void (as to themſelves) the benefit of all the Tranſactions of that Meeting at *Drawel*. And now becauſe the Friends of Truth, cannot be at *Peace* and *Unity* with them in their work of *Separation* and *Diviſion*; but keep the Spirit of ſound judgment upon that dividing Spirit,

and

and are at a distance from them, until they Repent, and be Reconciled, therefore are they disquieted.

And as for *William Rogers* their furious Warrier, and whom they have permitted to fight their Battells for them against the Lamb's followers, we have look'd upon him of late, as *A Man Tormented in Spirit*, under the disappointments he hath met with in his way on the one Hand; in not being able to Effect that *Mischief of Division* and *Separation*, which both publickly, and privately he hath Laboured to bring to pass in this City, about those Men; and on the other Hand, finding the Cause of his Party, whom under pretence of Crying down Man, he hath industriously Laboured to Exalt Man or Men above, as well as against their Brethren, notwithstanding all his Endeavours, Manifestly to Decline, not only in the General, but in the Consciences of some from amongst themselves, as by divers Testimonies under many of their Hands, shewing how they were Betrayed, and Led aside from the Antient Unity, to joyn in a Subscription of Party with *J. Story*, and *J. Wilkinson*, may be made appear.

Note, his *Articles* have not only Demonstrated this to be his Design, but his words also very frequently to be what he would have accomplished amongst us.

And now, as to the utmost Mischief, *W. R.* is able to do, he hath in the Bitterness and Envy of his Spirit and Power of Darkness, with which of late he hath been Acting, Printed his most scandalous and abusive Book, which he had long threatned to bring forth, and which is now come Abroad; and so Wicked, that we must needs say, though we knew the Mans lofty Spirit, and expected no other than bad from him; yet we are sorry for his sake, at what he hath brought forth, it being so **Monstrous**, and **Confused**, and abundantly supplyed with most grievous **Falsehood**, wicked **Perversions**, and **Mis-representations** of many *Faithful and Innocent Men*, who truly

ly fear God, though he hath for the moſt part omitted their *Names*, which we take not to be out of any Favour or Kindneſs in him towards ſuch; but rather under Apprehenſion, that the *Eminency* of divers of them, together with the *Credit of their Integrity* in the Conſciences of perſons of all Qualities and Degrees, would have but worſted and diſſerted his Cauſe: and for as much as it is Evident to us, that the Generallity of the People called **Quakers** in this Nation (ſome few here and there, in ſome Countries excepted) are at Unity with thoſe Brethren in their Teſtimony againſt this **Spirit** and **Work of Diviſion**, *William Rogers* is now principally concerned in, and for which thoſe Brethren are ſo villified and abuſed in *William Rogers* his Book, we cannot but look upon ſuch his Injuries and Reproaches, to extend through them to the Body of the People called **Quakers** in this Nation, and their Holy Profeſſion, thereby proſtrated to the publick Ignominy and Contempt of the open and ſecret Enemies of the Truth, who may be too apt to believe what he Writeth: which being duely conſidered, let all that have the Fear of God before their Eyes, Judge whether the Man, that is Guilty of theſe things, can be rightly Eſteemed a **True Chriſtian Quaker**. We having thus given a ſhort, but true Account of the Occaſion, Subject, Proceedings, and Continuance of the preſent Differences, ſhall proceed to ſay ſomething of *William Rogers* his late behaviour amongſt us, in this City.

His Qualifications (with Reſpect to his Profeſſion) of being a **True Chriſtian Quaker**, is that we are concerned about; and to lay him open, as they have been plentifully Manifeſted to us, by his behaviour of late Years, amongſt us in this City, to our Great Grief and Exerciſe. Know then, that whatever *William Rogers* hath formerly been, or whatever he is yet accounted to be, by any that taketh part with him, & hath made him as a *Head* & *Captain* in this late work

of

of *Strife and Diviſion*, from the Antient Unity and Fellowſhip in the Truth; which the Lord through his Goodneſs and Mercy, hath put a great ſtop unto, and Hedged up their Way; and is now cauſing the Rebellious Inſtruments thereof to Wither and Blaſt, and become as *Unſavory Salt, fit for nothing, but to be trodden under the Feet of Men.*

And for ſuch who have any Tenderneſs and Sincerity remaining in them towards the Lord and his People; ſuch the Lord hath Gathered, and is Gathering out from amongſt them; eſpecially in ſome of the *Northern* Parts, where this *Diviſion* firſt Sprang and Aroſe. We ſay, whatever *William Rogers* may be accounted of, by ſuch as take part with him:

We, whoſe Names are Subſcribed to this ſmall Treatiſe (being his Neighbours) have by frequent Experience, known many times to our Grief and Sorrow; and therefore in Truth and Righteouſneſs, and in Sincerity of Heart, we declare, that he is a Man of a *Heady, willful, high-Minded, Unruly, Paſſionate*, and *Furious Spirit*; and therefore cannot be Juſtified: *For the Sway of his Fury ſhall be his Deſtruction, if he Repent not.*

We have known him upon frequent Occaſions, to be ſo very Extravagant with his Tongue, as well as his Pen (which we doubt not but in time will be undeniably Manifeſted in his Book) inſomuch, that his many ſlanderous Aſſertions have long ſince been but of little Credit with us: and therefore, we conclude with the Apoſtle, *His Religion is vain*, and whatever his talk of Religion and Chriſtianity is, it is Manifeſt to us, it conſiſts more in his **Head**, than in his **Heart**; and ſo indeed is a Stranger to the **Life** of it, he being alive in the contrary Nature. And truely, he hath long been a Burthen, not only to us (but as we have too much Cauſe to believe) to ſome Hundreds in this City, by his very rude and clamorous Behaviour, at our Mens Meetings,

ings, as well as publick Meetings, wherein we account he hath been the chief Inſtrument of the great Diſturbance and Diſorder, that hath been at ſometimes therein Manifeſted; though with no ſmall Impudence he now makes mention of it in his Book, without taking *Shame to himſelf*; but Aſſigning to others what himſelf was Guilty of, as one chief cauſe of the preſent Publiſhing the Things contained in his Book; and having thus diligently, both ſought, cauſed, and took occaſion, he now vents the Bitterneſs that is in his Heart, which we believe is Naucious and Offenſive to them that truely Fear God amongſt us.

We think it not neceſſary, particularly here to Recite the many *Abuſes of his laviſh Tongue*, together with his *Frequent, Rude, Inſolent, and Imperious Behaviour*, at our Mens Meetings, as the Natural Effects of thoſe his Qualifications before Mentioned, wherein, and whereby he hath from time to time, Induſtriouſly Laboured to cauſe a *Separation* amongſt us.

Neither do we think it neceſſary at preſent, to particularize his **Profane Speaking concerning the Power of God**, no more than we have already done, concerning his *Horrible unſincere Dealing with the Brethren at* Drawell, both proved out of his own Mouth, unleſs required thereto; and the Reaſon why we ſo think it not neceſſary at Preſent, is not only for that it would Render us much the Larger, and the Credit of our Teſtimony, not ſtrictly Requiring it; but becauſe ſome of us have already, both by Word and Writing, Charged him home with divers of theſe things; ſo that he is not Ignorant of them, for which we could never have any Satisfaction, either publick or private, to this day; in ſuch Caſes of Charge againſt him, his way and manner hath been, and we Judge it is according to his Principles, *To Refuſe the Submitting ſuch matters to the Hearing, Judgement, and*

Determination of Friends of the Meeting, indefinitely Aſſembled in a Church-Way and Method, as is Eſtabliſh't amongſt us, for the ſtrengthning the Good, & Reproof, & Diſcouragement of the Evil and looſe Walkers. But his Manner is in ſuch Caſes to urge, *The Chooſing ſo many Men on each Part*, like as if the Caſe were about an Horſe or Cow; a ſubtle Method of his, to ſhelter the Head of the Tranſgreſſor from the ſtroke of Righteous Judgement: A practice he hath been of late too Eminently Guilty of in our Meetings, to the Grief of the Upright: *For the Tranſgreſſor will be ſure to Chuſe ſuch, as are like himſelf, and of party with him, to ſtand by him to the Uttermoſt*; and this effects but Confuſion. Thus it appears, it was not without Cauſe, that *William Rogers* hath ſtood up ſo Zealouſly for **Liberty**, and ſome of his Adherents **againſt Monthly** and **Quarterly Meetings**, which called them in Queſtion for their back-ſliding: ſeeing they, if they ſhould ſubmit to ſuch Meetings, are likely to have their **Fleſhly Liberty** Reſtrained, or to be publickly Judged, and Diſowned for it; and this is the Reaſon in the Ground and Bottom whatever contrary Pretences they make that *W. R.* &c. are ſo diſquieted, & of his Exclaiming in his book againſt the Godly *Care* and *Zeal*, of the faithful, under the black Characters of *perſecution*, *impoſition*, and the like.

Theſe things conſidered, we cannot but admire at the confidence of *W. Rogers* in the 27*th.* page of his Preface, wherein he ſaith, *He bleſſeth God, that hath ſo preſerved him, by the Arm of his power, as that none of his Oppoſers have, ſo far as he knew, laid any thing to his charge, but for things wherein he hath acted (though miſrepreſented by them) to keep a Conſcience void of offence towards God.*

We whoſe names are hereunto ſubſcribed, having heard the foregoing relation of **W. Rogers**, his being of a **heady, ſelf-willed, unruly**, and **paſſionate ſpirit**, of his **Lavith**, and abuſive

abuſive tongue, rude Carriage, and behaviour in meetings of late years amongſt us, do hereby certifie, that to our knowledge, the Character given of him therein is true, and that we alſo have many times, to our great grief and exerciſe, been eye, and ear witneſſes of his being notoriouſly guilty therein, to the great ſhame of his profeſſion, witneſs our hands. Dated in *Briſtol*, the 16th of the 6th Month, 1681.

Lawrence Steel,	*Sampſ. Coyſgarne,*	*Peter Young,*
John Moone,	*John Cowlinge,*	*James Sturridg,* Jun.
John Bainton,	*John Higgins,*	*William Rouch,*
Henry Diddicott,	*John Barnes,*	*Thomas Bayley,*
Paul Moone,	*William Minor,*	*Richard Philips,*
Charles Jones,		

Here follows the Epiſtle before mentioned under W. Rogers & Arther Eaſtmeads hands; together with divers brethren, who ſtill keep their habitations in the Unity of the Spirit and power of God, given forth from the yearly Meeting, ſince the beginning of the *Diviſions*, in the North, as W. Rogers confeſſeth by the date thereof, in the ſecond page of his preface, and is a manifeſt Reproof to that Spirit of *Strif* and *Diviſion*, then at work; as alſo a diſcovery againſt whom, and what the inſtruments thereof did then, and do ſtill oppoſe themſelves, into the miſchief of which ſpirit, and work, *W. R.* himſelf is of late fallen, ſo that he muſt bear his own judgement, and condemnation.

Thou art inexcuſable O man! whoſoever thou art, that judgeſt. For wherein thou judgeth another, thou condemneſt thy ſelf. For thou that judgeſt, doſt the ſame things. But we are ſure, that the judgement of God is according to Truth againſt them which commit ſuch things, Rom. 2. 1. 28.

The Epiſtle, with the following Marginal obſervations, is here commended to the Conſcience of the impartial reader.

London the 26th 3d month, 1673.

Dear Friends and Brethren,

The Lord our God having by his Eternal Power, raiſed up, and preſerved many faithful, and living Witneſſes of his bleſſed Truth, until this Day; both for the Converſion of many from Darkneſs to Light, and for the building up, Eſtabliſhment and Comfort therein by his own Living Word of Life and Reconciliation. And having alſo ſignally Bleſſed this precious Opportunity of our aſſembling together, with his glorious preſence, power and Majeſty, manifeſt amongſt us, which many were, and are Eye witneſſes of, and in the unſpeakable ſenſe thereof, many have been as melted, and their hearts exceedingly broken, and their ſouls overcome, and deeply affected with Gods unſpeakable goodneſs and power, love and life, ſo plentifully ſhed abroad amongſt us, and in our hearts, in the ſenſe whereof our hearts are open, and affected towards you all, even in the ſame dear, and tender love and life, that is abundantly ſhed forth unto us, and from which our ſalutation is to all our dear Friends, brethren and Siſters, in this and other nations: having the General State of the Churches, and people of God opened unto us, with a tender care upon our hearts, and

a This was at the yearly, or general Meeting; which Meeting, was then Approved by *W. R.* but now Smitten at by *W. R.* and the Members thereof, as conſiſting of an uncertain Number of uncertain qualified Perſons *p. 1. p. 7.* and yet in the ſame page, undertakes to Aſſign ſome of the following Qualifications, viz. *Falſe Accuſers, Men-pleaſers, and many of them Lovers of Preheminence, and time Servers, that take that as an opportunity to appear unto others, that which they are not in themſelves; and do take upon them, to call themſelves a general Meeting.* See his Confuſion, and Self-contradiction, both in word and practice.

and breathing of our souls, that they all may grow, prosper, and be preserved in Unity, Peace, and good order, that divine life and vertue may Reign, and abundantly flow over and through all, to the Replenishment, and unspeakable comfort, that you may keep out the Enemy in all his appearances, that would make divisions, and disturbances in the Churches; for at this time the Enemie is busie, and secretly at work for that end, to make [b] rents, endeavouring thereby to bring the open opposers, and adversaries of Truth over; it is that strife, & division may be stirred amongst our selves, that they desire and watch for; and therefore where any are instruments thereof, they serve not the Lord Jesus Christ: but the Enemy. [c] They that make divisions, and cause offences, contrary to the Gospel, and that seek to sow discord amongst brethren, are not only to be marked, but the Lord will make them manifest, and his power will bring them under, and debase them, as it hath done (and will do) that spirit that is guilty of jealousies, Evil-surmisings, whisperings, and hard speeches against the brethren, and faithful Labourers in the Lords work; it is the accuser of the brethren that strikes at their Testimony, and seeks to undermine.

b *Note*, the end and occasion of this Epistle, against the Rents and Divisions then on Foot: and now Espoused by *William Rogers*, to the Gratifying the Enemy, and bringing the open Opposers, and Adversaries of Truth over us, formerly judged, but now practised by *William Rogers*, witness his whole Book, made publick to the view of the World.

c *Mark*, the very Character of *William Rogers* his Work and Spirit, and his Judgment against all such as are Guilty of these things, which now includes himself in chief, Witness not only his Offence against such like Exhortations, as excluding of Jealousies, and having an Eye to the Brethren, *Preface*, p. 6. but also his own evil Surmizes, and hard Speeches in this Book, against many of these very Brethren, with whom he joyned in the Epistle; and many other faithful Labourers in the Lord's Work, though most of them are not particularly Nominated, whom he terms Up-start Innovaters, Adherents to *G. F.* pag. 3. of his Preface; Insinuating most grievous and false Charges against them, as the main Design of his Book, rendring

ring them *Apostates, false Accusers, Imposers, Persecutors, Exercising Gentilian Lordship, blind Obedience*, Setting up an outward *Directory, Orders, Innovations, Prescriptions, Decrees*, and what not; seeking thereby to Undermine, and to beget a disesteem, and slight of their Testimony. See how this Man is now found in the very Practice of those things he once Condemn'd; whereby, out of his own Mouth he is Judged; being like the Dog, returned to the Vomit; and the Sow that was Washed, to her Wallowing in the Mire.

dermine to beget a disesteem and slight of them in it, which adversary must be watch't against, and forever cast down and out: and we are assured from the Lord, that all sowers of discord, accusers of the faithful brethren, slighters and undervaluers of their Testimony and gifts, self-seekers, Whisperers, Back-biters, and all self-willed and self-exalted spirits, God will abase them, his eternal power will work them under, and all that which offends, shall be removed, Gods pure power is at work, refining, throughly purging his floor, and sanctifying his Church and people, that there may be no rent, nor schism; but that the Lord may be one, and his name one, amongst us; and blessed are you, that keep to your first love, and retain your integrity to the end. [d] Oh, dear friends and brethren, watch in the light against all the enemies wiles, and pray for the peace of Jerusalem, that she may be seen in her beauty and splendor, or as a City without breaches, that peace may remain within her walls, and prosperity within her pallaces: Oh! let it be the general care of all our brethren, to whom the Lord hath committed an oversight in the Churches, to keep things quiet, and in good order by the power and wisdom of God, who is not the Author of confusion, but of peace; and that the publick affairs of Truth be

[d] Had *William Rogers* been of this Spirit, and continued, we had never seen his contrary Work of Darkness and Confusion; but this he is far from; now having approved himself an utter Enemy, Villifier, and Opposer of *Christ*'s Rule and Government in his Members; insomuch, that the very Term it self (*viz.*) Church-Government is become an Offence unto him, as may appear in Divers parts of his Book, particularly *Pag.* 45. of *part the First.*

be managed, and carried on in the same power and wisdom, which is pure, and peaceable that all in Humility may submit to Christs Rule and Government in a spirit of meekness & condescention; keep out all roughness, harshness, one towards another, and all self rule, and dominion, that is not of the life, but in the will of the flesh, and let all this be kept down for ever, and no strange fire be kindled among you, nor in your meetings: and elders, and Overseers, must not be [e] self willed, nor soon angry, nor given to haste or passion, nor any shortness or bitterness; for such keep not in a sound mind, nor in discerning, either of true judgment or mercy, which are both to be exercised, among you, as the spirit of life openeth to you the conditions and states, to which they properly belong; for as all looseness, disorderly walking, and scandalous conversations and practices, must be severely reproved, and judged out, especially amongst them that are convinced of the precious Truth, and the guilty to bear their own judgment, and burthen; so likewise mercy and forgiveness, must be extended to such as having been over-taken with a fault, comes to feel a true tenderness in their hearts through judgment, and to receive counsel that they may be preserved in fear and watchfulness: and let not Judgments, and Testimonies against miscarriages and offences be made [f] more publick, than the miscarriages are, to harden those that miscarry, and give the adversaries of Truth advantage to throw dirt upon friends; but be careful and tender for the truth and friends in that matter, and endeavour to save the

[e] This is the very Temper and Spirit he is fallen under, as is already Observed at Large.

[f] If the Matters alledged in *W. R.* his Book against *G. F.* and others by Name, were true, How doth it agree with this Exhortation, in making of them so publick as he hath done? See how he condemns that in others, which he alloweth in himself.

souls:

souls even of those that are tempted, and drawn aside: as also that private differences that may happen amongst any friends or brethren, be ended by some few in the wisdom and counsel of God, with as much privacy as may be, without troubling or disturbing the publick meetings, or Churches with them, and without publick reflections upon persons, where the difference or offence on either hand, is not notorious or publickly manifest, but best to be ended privately, both for the preservation of them who are concerned therein, and the preventing of such occasions, as may either stumble the weak, cause confusion, or give the world occasion to [g] reproach friends and Truth. And friends, we do desire that all differences may be ended, in the several Counties, where they do arise; and that the honour of God, and the peace of the Church, may be minded both by those who cause it to be defamed, and those who are to determine, and that none joyn with such a singular spirit as would lead him to be [b] sole judge in his own cause, but in the restoring and healing spirit of Christ, both the offended, and the offender may for the truths sake submit to the power of God in his people, in those Citys, place, or Countrys, with such friends, as the parties concerned shall call to their Assistance.

[g] It's a very little matter what becomes of the Honour of *Truth*, and the Holy Profession thereof, with *W. R.* now, who hath set himself in defiance of the Friends thereof, under the Notion of Apostates and Innovators.

[b] This *W. R.* is not a little guilty of, in frequently Refusing to refer his Matters, and Acquiesce in the Judgement of a free Meeting of Friends; and when he hath upon Occasion agreed to such a Meeting, he hath made it his business to Quarrel with the Judgement and Determination thereof, as in the Case of *Robert Barclay*, more particularly observed hereafter: See his Back-slidings, and Condemning himself now, in that which he Allowed not formerly.

And Friends, let the Authority of Gods power, heavenly and peaceable Wisdom, be

be Eyed in all your Assemblies, that the Government of the Truth and Righteousness may be Exalted over All, that true Judgement and Mercy may have the place: And although a general Care be not laid upon every Member, touching the good Order and Government in the Churches Affairs; nor hath many Travelled therein: yet the Lord hath laid it more upon some, in whom he hath opened Counsel for that End; and particularly in our dear Brother, God's Faithful Labourer, G. F. for the help of many. And God hath in his Wisdome, afforded those helps and Governments in the Churches, which are not to be Despised, being in Subjection to Christ, the one Head, and Lawgiver, Answering, his Witness in all, and to all necessary Counsel, Admonitions, or Testimonies † that have been given Forth, and Received in the Universal Spirit of Life and Unity, have their Service for God, in subjection to his Light and Subserviency to, and in order to Answer the great Rule and Law of the Spirit of Life, as proceeding from it: And they that are Spiritual, will acknowledge those things spoken or writ-

D

‡ This Testimony in behalf of the good Order and Government in the Church of Christ; and *G. F.* as one more particularly Instrumental therein, as that which Answered God's Witness in All, compared with the Character of him and it, in *W. R.* his Book, would require large Observations; to which, we give general Reference, but may instance a few Passages in *pag.* 45. of the first part, he saith, We are Jealous (but who that we is, he doth not say) the Corruption, Usurpation, and Injustice may creep in by such, who contend so much for Church-Government, with Respect to outward Forms of Government, since the Form some take to Govern, is in some Respect, worse than the Forms of divers Apostate Christians; this is a wicked Abuse of many Faithful Friends, concerned in his Charge, in the said page.

† How doth this agree with his Advice in the Epistle? and, What is the matter now? Is the Constitution of the Government owned amongst the People called Quakers, and the helps afforded thereby, which he so much Commended formerly, as having a Service in a Subtendency to the Light, and as proceeding from it, now become altered, or ceased, and worse than the Apostate Christians (God forbid) and Rebuke his lying Spirit? what were those Dignities

ties and Governments there: And with others gave such a Judgement upon the Despisers of, but the same he now poureth out so much Contempt upon? And is the Encouraging of the People of God to be Diligent and Faithful therein, and to Judge all contrary, exalted, and opposing Spirits; now become doting on outward Orders, and a neglect of God's Teaching, as he Insinuateth in his *Preface*, *pag.* 30. or justly be termed Imposition, Persecution, or Setting up another thing than Christ Jesus, to be King and Lawgiver; no such matter: It appears by this Epistle, he thought it not so formerly; or are the said Helps and Governments Christ hath so afforded in his Church, as he confesseth, become the promoting a Zealous Observation of other Men's Lines, made ready to their Hands; or the pretended Dictates of the Spirit, through others, or at best through that one Man *George Fox*, as is Contained in *pag.* 40. of his *Preface*. No sure, the Change is in himself; see his Prevarication, and how he is become Degenerated, and found by his Writing and Opposition, pulling down and Destroying what he once Built up.

written from the Spirit, and for this end, to be the Begettings of the Lord, and many in divers Places have Received help and Encouragement from him, through those Helps and Governments, that he hath Appointed in the Church, the True and Living Body, which we are Members of, in which (as all keepeth their Habitations) there is a Sweetness, & Harmony of Life, Unity, and Subjection, one to another, and a preferring one of another, in the Lord. For every Man in his own proper Order; for every Member of the body is

What is the matter that he had so much Unity with *George Fox*, and adhered to him in these things formerly, and now so bitterly Smiteth, and Inveighs against him? Is he (*viz.*) *George Fox*, a Changed Man? No; Thousands can Witness to the contrary whose Consciences he hath Answered, and doth Answer in the Power and Wisdom of God; and is *A sweet Savour of Christ in them that are Saved, and in them that Perish*; For the Apostle saith, *Unto one, we are the savour of Death unto Death; and unto the other, the Savour of Life unto Life*, 2 Cor. 2. 15, 16. or are the principal Matters of Fact, which *William Rogers* alledgeth against him, said to be of late Years, since he so highly owned him: No, no, but many of them long before, from which, as also what he Chargeth him with of later Times, he hath already Answered, what seemed worth taking Notice of; and Vindicated his Innocency, and Manifested *William Rogers* his malicious Abuse of him.

not

not [l] an Eye; and yet each Member hath its proper place, and Service, and all in Subjection to the one Life, Power, and Head, which is Christ; & it hath been observed by us, that that Spirit which despiseth Government and Dominion, and speaks Evil of Dignities; is either a Singular, or a Self-Righteous, Self-Separating Spirit, that would (it self) bear Rule, and be Judge over all; which also Works to stumble and darken the simple, or a Loose, Disobedient, Careless Spirit, that would not be Reformed, but altogether live at Ease in the Flesh, and fleshly Liberty, which the Power of God will Rebuke; [m] but though he hath given us Dominion over that Spirit, and its perverse Wayes, which oppoſeth the Power, and would work Division, and lead into corrupt Liberty; yet 'tis no Dominion over your Faith, that we seek, but that we may be Helpers of your Joy in the Lord; and you as diligent Co-workers, together in the Faith and Love of God, wherein we may be all a mutual Comfort, Joy, and Crown of Rejoycing, one to another, as having one Master, and we all Brethren in Him, who is the Lord of the Household, and God of Glory;

[l] *Note*, it is not Intended, or Understood hereby, That some of the Members of Christ's Body, should be without his Divine Light in their own inward Parts: for Christ the Head of the Body, is One in the Male, and in the Female (as the Apostle saith) who gives Light unto them all; which as they abide in it, gives them to see, and have Unity one with another, and with the Doctrine, Counsel, and Instruction, which he Immediately opens, & gives forth, in, & by, his Faithful Servants, in whom he more fully opens his Divine Counsel; unto whom, he hath committed a Dispensation of the Everlasting Gospel of Peace, who faithfully Labour in the Life and Doctrine of Christianity; and therein are good instrumental Helps in Government.

[m] It had been well for *W. R.* if he ever had this Dominion, that he had kept it; for it is the same, and no other, that the Brethren seek, and are Exercised in, for no other End or Interest, as they have Declared; God is their Witness, who knoweth the Secrets of all Hearts, and will plead with *W. R.* in his Righteous Judgements, for being found in the wrong Spirit, that doth surmize or insinuate Jealousies, to the contrary, as these Lines Import.

whose Glorious presence is with us; and it is a wrong Spirit that would surmise, or insinuate Jealousies, or beget prejudice against the Faithful Labourers in the Gospel, and Helpers in Government, to Mis-represent such, as aiming at any other Ends and Interests than Christ's Interest and Government over all, which God is Record, we are clear from seeking or claiming at any other. And in his * Authority and Power, we stand Witnesses against that Spirit forever, both in our open and secret Enemies, which either Smites at our Heavenly Society, or would break our Unity with the Prince of Peace, who is our Head and Lawgiver, unto whom Thrones, Dominions, Principalities, and Powers are subject, be Glory forever, unto whose Power and Government we commit you all, and in true, and endeared Love, Rest

* How came *W. R.* by this Authority and Power, to give Judgement against such Works, and Workers, and deny, and quarrel with it now? Is it not Manifest to be, because he himself is fallen into the same Snare, not only of being Secret, but now as an open Enemy to the Truth, and Heavenly Society therein. And we are perswaded, if he Repent not, the time will come, when he will find his own Judgement, as it is already seen by the Faithful, to be Verified in his own particular.

Your Dear Brethren

William Rogers.
Authur Eastmead.

William Penn,	Edward Brown,	Charles Lloyd,
James Hall,	James Claypoole,	Richard Almond,
George Coal,	Robert Barclay,	Robert Cary,
Charles Marshal,	John Cox,	Thomas Green,
William Gibson,	James Merrick,	John Anderdon,
John Moone,	Thomas Briggs,	Alexander Parker,
John Langstaff,	Morgan Watkins,	John Whitehead,
Samuel Thornton,	John Rance,	William Brend,

John

John Bauldren,	Stephen Criſp,	Thomas Salthouſe,
Will. Fallowfield,	John Grave,	Samuel Wattſon,
Samuel Cater,	George Whitehead,	Luke Howard,
James Adamſon,	Jaſper Batt,	

We deſire the true Copies hereof may be Communicated to, and Read in the ſeveral Quarterly, Monethly, and other Meetings, of Friends and Brethren throughout England, *and elſewhere.*

Now if it be queried *How cometh it to paſs, that* William Rogers *is ſo Metamorphoſed or Changed in a few Years, as to appear thus in perfect Contradiction to himſelf, in judgment about the ſame things; either he muſt be in the right then, and wrong now; or contrarywiſe, in the right now, and wrong then?*

The Anſwer according to the Witneſs of the Spirit of Truth in our hearts, and experience we have had of him by his late Fruits, that **Evil** (*viz.* **Pride** and **Envy**) hath altered his Underſtanding, and **Deceit** beguil'd his Soul, and **Prejudice** againſt the Lords Work, and many of his faithful Labourers hath Eaten as a Canker until the Love that was once raiſed in him, came to be deſtroy'd: And now his Soul is fill'd with *Bitterneſs*, in which the Enmity lodgeth, and though his pretences are high, as all his Predeceſſors in this Work were, in whom Satan was Transformed, and wrought in a Myſtery; yet with the Light he is ſeen, & judged to be as they alſo were, in the **Myſtery of Iniquity**: And what, though in his fallen Wiſdom, which is Accurſt, he lifts up himſelf on High, and would have the World believe, as though **God had raiſed him up as the great Reformer of our Age**; yet do we know, and are aſſured with many hundreds more of the Flock and Family of God in this City, and in the Counties adjacent, to whom he is perſonally known, That **He is not of God**; for,

for, we have not only try'd his Spirit, but his Works alſo have made him manifeſt. And albeit, he begins and makes uſe of theſe Words of Chriſt in his abuſive Book (As I hear, I ſing) we know he is a man Uncircumciſed in Heart and Ears, and therefore his judgment is unjuſt, & he hath no right to take up the words of Chriſt, & apply them to himſelf; for, he hath judged many he hath never heard. Chriſt ſaid, *judge not according to outward Appearance, but judge Righteous judgment:* But how void **William Rogers** is, either of the *true hearing* or *judgment*, hath been by his Un-Chriſtian behaviour amongſt us, and by his manifold abuſes in his Book (grounded upon **Reports** and **Conjectures**) of many innocent men, and by his *ſelf Contradiction*, as by the foregoing **Epiſtle**, is abundantly manifeſt. And, truly we are ſorry for him, that he ſhould ſo backſlide, as he hath done, and fall from the right way of the Lord, and foot-ſteps of his Flock and Family, which he once rejoyced in. And it's very remarkable; to ſee how directly **William Rogers** hath troden in the ſame foot-ſteps with the ſeveral **Apoſtates** that have ariſen up from among our ſelves, in that, like *Saul* againſt *David*, he hath ſo malitiouſly level'd his Arrows, and caſt his *Javlin* againſt that one Man, *G. F.* above all others; loading him as hitherto hath been done with manifold **Calumnies** and **Reproaches**, which the Lord hath, and we doubt not, but ſtill will blaſt, and make his **Innocency** to appear over all his wicked Deſigns, to the confuſion of **his**, and **Truths Adverſaries**, whatſoever they are, or may pretend to the contrary. And, the cauſe thereof, we conclude to be from the Enmity of the *wicked one*, the *Son of Perdition*, that hath entred the heart of this man, **William Rogers**, as he hath other Inſtruments formerly, where he ſits, and is Exalted, in a high Profeſſion, to the end that he may the better deceive, and draw from the *Bleſſed Unity*,

ty, & fellowship in the Truth and heavenly Guidance of the Light it self, into a *Selfish, Disorderly, Loose, Libertine Spirit, from God*, and unsubmission, & unsubjection one unto another, according to the Gospel-Order in the Churches of Christ; That by how much the more God hath made use of our dear Friend, *G. F.* and honoured him with the first Message of the Light and Truth, as reveal'd in our day and age, whereby the Hearts of many Thousands have been gathered from the Evil of their wayes, and converted unto God, and remain living Witnesses of the Appearance, Blessing and Presence of God with him, and bear the Seal of his Ministry, and continued faithfulness unto God therein, who hath also indued him with Understanding, and Wisdom, in the openings of his Council, wherein he hath been, and is instrumental in the hand of the Lord; *For the settlement of good Order and Discipline in the Church of Christ*, as *Helps* and *Governments*; for its Establishment and Comfort in him, who is its sure Foundation and Rock forever. By so much the more abundantly, hath the Enemy wrought by his Instruments against that faithful Servant of the Lord, *viz. G. F.* to hinder the Lords Work, and to Obscure his blessed appearance in him, and through him, and among his Chosen People, to their joy and Comfort in their Heavenly Society, they are gathered into: But the Lord hath hitherto blasted their Designs, and made their Folly manifest, as he doth, and is doing at this day, Blessed be his Name for ever.

We shall now proceed to take some notice of a few more passages in his Book, and *first*, that, in the 2*d.* and 3*d.* pages of his *Preface*, wherein he saith, *That so great a Concern of Conscience lieth on many, to encourage the publication of his Book, as we can no longer forbear, lest it should be reputed, that the Doctrine and Life of Christianity were wholly extinct amongst the aforesaid People.*

Here,

Here, as in divers other places of his Book, we cannot but Obſerve, that, he claims **many** to be concern'd in Conſcience with him, in the publiſhing thereof, thereby magnifying his Number; But, who or where thoſe **many** are, we know not; *William Rogers* might (if he had pleas'd) or may yet, tell us by what Name they are call'd, and we would have him know, we expect it; that ſo, we may be able to ſatisfiy our ſelves, upon a due Conſideration of their example in Life and Doctrine, whether they are men more fitly qualified than himſelf, for ſuch an undertaking; eſpecially if any of them live in this City, becauſe upon enquiry hitherto we have not been able to find them out. It ſeems to us, if *W. R.* had ſo many bright, and ſhining lights in the Doctrine and Life of Chriſtianity, above the reſt of their Neighbours, (*viz.*) the people call'd **Quakers**, to whom it was become ſuch a **Concern of Conſcience**, as he writes, they ſhould be as a City, ſet on a hill, and come forth, and own it publickly in the face of all people: but this we are doubtful is too plain and open for him, to talk of many in the dark to father a work of darkneſs, ſeems to carry more credit with it than to particularize a few as *Raſh, Self-will'd*, and *Injurious* as himſelf, that doth own it.

Alas, Alas! To what a **height of Folly** and **Pinacle of Conceitedneſs** is this man arriv'd. The **Prodigy** of our Age, as it ſhould ſeem by his Book and **Bullwork** againſt **Apoſtacy**, now ſhewing himſelf as an Enſign to the Nation, leſt it ſhould be reputed, **that the Doctrine and Life of Chriſtianity were wholly Extinct among the People call'd Quakers.**

As to the *Life of Chriſtianity*, we have already manifeſted how much he is a ſtranger to it, through his perverſe Practices among us, and corrupt Nature Ruling in him, and conſequently, a very unfit man to be ſet up as

ſo

ſo *great a Reformer*, or, to concern himſelf ſo much about the miſcarriages of others, as he accounts them, *Mat.* 7. 5. **Thou Hypocrite, firſt caſt out the beam out of thine own Eye, & then ſhalt thou ſee clearly to caſt out the mote out of thy Brothers Eye.**

And as to the *Doctrines of Chriſtianity*, not to inſiſt upon his ſaying and unſaying again, (*viz.* in that he hath one while confeſſed they are *publikely own'd*, another while charging an *Apoſtacy* therein, We refer to the many printed Teſtimonies written by divers eminent Brethren, ſtill living, in the Defence of the Goſpel-Truths; and how much in perſpecuity and clearneſs, they are beyond any thing in *william Rogers* his Book, is left to the impartial Reader to judge; as a Reproof to his ſtrange conceited *Confidence*, as well as falſe and ungodly *inſinuations* againſt them and the People call'd *Quakers* in general, as though the *Doctrin and Life of Chriſtianity were in danger of being reputed to be wholly Extinct among them, unleſſe he and a few others* (in compariſon of the People call'd Quakers; however he is pleaſed to magnify their number) *who are of party with him, had diſcharg'd that concern of Conſcience*, he pretends *lay on many, to incourage the publication of his Book*, deſigning thereby, no doubt, being the natural Conſequence of his Lynes, to obviate the Univerſality of ſuch a Reputation, by rendring themſelves the men that kept their primitive Station in the Life of Truth, and retain'd the ancient Doctrines thereof, whil'ſt they undertook ſo generally to detect ſo many of the moſt publick, and moſt reputed Quakers (ſo call'd) and their Adherents, who are People in general who have Unity with them in the Truth and bleſſed order thereof (and which makes up the other part) of Degeneracy therefrom into an **Apoſtacy and Innovation.**

It ſtill ſeemes ſtrange to us, that ſuch men (if ſuch they be whom *W. R.* intends) ſhould lye ſo hidden and con-

ceal'd, as not to be found, and no leſs ſtrange, that they ſhould make uſe of, and encourage *W. R.* to be their mouth to ſpeak to the world by, who hath known ſo little of the ſanctification of his Nature, and conſequently very unlike what his lines beſpeak them to be. This adds no Credit to their matter, but gives juſt occaſion of *jealouſie*, and will do, unleſs they diſprove it, by a diſcovery of themſelves, That what ever is pretended, they are but too much like him; for if it be otherwiſe, and that they really are ſuch as *excel in the Doctrine* and *Life of Chriſtianity*, let them come forth, and ſhew themſelves: What though they are but as *one of a City*, and *two of a Tribe*, yet if they have the Truth on their ſides, that is ſtronger than all, and ſhall prevail.

It is likewiſe to be obſerved, after what an *injurious* as well as *diſingenuous* a rate William Rogers, hath dealt with the People call'd Quakers, in often gathering up the words of ſome perſon or perſons, we know not who, neither doth he tell us, nor when, if ever ſpoken by any, particularly the Doctrine in the ſixth *page* of his Preface which he makes ſo much adoe about in ſeveral parts of his Book, as one of his great Marks of Apoſtacy, wherewith he reflects upon the Brethren, (*viz.*) *Let us exclude Reaſoning, the Wiſdome, and the jealouſie, and let us have an Eye to the Brethren.* But who ſeeth not the unrighteouſneſs of ſuch dealing, which together with many pieces and ſcraps of matter collected out of divers Papers and Epiſtles, he hath not only quoted in ſuch a confuſed manner, that no Reader, unleſs before acquainted with the grounds and occaſion thereof, can rightly underſtand, and conſequently, not in a capacity to make a ſound judgment therefrom: But to extort a judgment, as it were, from the inconſiderate and prejudiced, he hath ſo paraphraſed upon ſuch Words and Doctrines, ſuch ſcraps and pieces of matter, ſo collected by him, and framed

framed ſuch *notorious falſe inſinuations*, and *perverſions* therefrom, and *vilifications* of many faithful and eminent *Labourers*, and through them the generallity of the People call'd **Quakers** that adhear to them, as guilty of ſuch things as their Souls abhor, and is particularly mentioned in the beginning of this Treatiſe, which the Righteous God of Heaven and Earth ſees and beholds, and will *plead with him*, and recompence him for it in his due time, if he Repent not.

The next thing we have to notice of, is his unjuſt Charges and Reflections on thoſe **Sixty-Six** Friends and Brethren, that ſubſcribed the **Epiſtle** dated from *Ellis Hooks* his Chamber, the 12*th*. of the 7*th*. month, 1677. and more particularly with relation to his manifeſt abuſe of the four Friends of **Briſtol**, that were concern'd therein.

On this *Epiſtle* it is (to take little notice of his *Objections against the Conſtitution of the Meeting* it came from, more than to tell him, that what he would not have it to be, that it is, (*viz.* from the **Yearly-Meeting**) we obſerve *William Rogers* grounds another of his great **Marks of Apoſtacy** he chargeth thoſe Brethren with, *viz. judging of the Merits of the Cauſe without hearing the ſame*, Preface, page the Sixth; and for proof thereof, ſaith, *That* John Story *and* John Wilkinſon *have been judg'd by many of the Subſcribers thereof, if not all, without a hearing of either Party; for, that the Epiſtle doth not import, that the judgment given was on the hearing either of one or both Parties, Convened before them*, 2d. part *page* 77. But the *fallaciouſneſs* of this *Inſinuation* will eaſily appear by what follows.

We have already given an Account of the *Meeting*, that many Friends and Brethren had with **John Story**, and **John Wilkinſon** at **Drawell** in **Yorkſhire**, and the Reſult of that *Meeting*.

We have alſo ſignified, how *J. S.* and *J. W.* have be-

haved themſelves ſince, to the grief of thoſe very Friends, abuſing them both by word and writing, with many opprobrious Terms, diſowning their Judgement, as *Unjuſt*, and *Unrighteous*, &c. Extenuating **Their Paper of Condemnation**, not owning it as ſuch againſt themſelves, continuing their former Subſcriptions to a Paper tending to a Separation, upheld and maintained in ſome part of **Westmoreland**, &c. whereby they made void, as to themſelves, the Benefit of all thoſe Tranſactions at the Meeting aforeſaid, and which would have Succeeded, had they behaved themſelves as they ought to have done: But foraſmuch as they have continued in the ſame **Spirit of Diviſion** and **Separation**, Contemning the Counſel and Advice of thoſe Brethren, they ſtill ſtand juſtly Chargeable with thoſe things they were before found Guilty of.

Thoſe things conſider'd, the *Sixty Six* Friends and Brethren, who Subſcribed that *Epiſtle*, ſome of them being the ſame that were perſonally preſent, & concerned at the Meeting at *Drawell*, before mentioned; and many other approved Travelling Brethren in the Work of the Miniſtry (however now termed, **Apoſtates**, **Apoſtates**, and **Innovators**) having received ſatisfactory Knowledge, upon the undoubted Credit and Teſtimony of many Brethren of their Proceedings at *Drawell*. And likewiſe, many of them being abundantly ſenſible; and divers having certain Knowledge of their perſiſting in the ſame Spirit of Diviſion and Separation, had a Concern upon their Spirits, under the Apprehenſion of the dangerous Conſequence of ſuch Men's Travelling up and down in a diſreconcil'd Eſtate (ſowing, and ſpreading their Diſcontents and Diviſions, being forewarn'd thereof) with a renewed Admonition againſt that Spirit of Diviſion, and cauſion to Friends to beware thereof, which was the cauſe of their giving forth that Teſtimony; which however

ever they (*William Rogers*, and ſome others) are Diſquieted at, is Juſt and Righteous in the Sight of God, and ſtands good upon their Heads, and will do, untill they Repent, and be humbled under the ſence of their great Offences.

Friends having this Senſe, as abundantly appears in their *Epiſtle*, That they ſtill perſiſted in the ſame *Spirit of Oppoſition and Separation*, as before; What Merits of the Cauſe were here to judge of more, than was already Determined, unleſs it were *Their perſiſting in the ſame Work of ſowing and ſpreading their Diviſions, and offering their Gifts, whilſt diſreconciled to the Brethren?* Which was Evident to the Friends of that Meeting, in their rejecting the Advice and Counſel before given them, by *Epiſtle* from the *Yearly-Meeting*, to the contrary.

We having thus open'd the Ground of this Matter, do Commend it, with the following *Queries*, to the Conſcience of the Impartial Reader, to Judge, Whether ſuch a Charge, as *William Rogers* hath given, againſt no leſs than above *Sixty Friends and Brethren*, at once, as no ſmall Mark of their Apoſtacy, *viz.* of being *Guilty of judging the Merits of a Cauſe, without hearing the ſame*, or of Diſowning *J. S.* & *J. W.* though they could not juſtly Charge them of Evil, be rightly imputable to thoſe Brethren, upon ſigning their *Epiſtle*, to whom the knowledge of Matters tranſacted at *Drawell*, were ſo Tranſmitted, as is before Related.

Firſt, Whether? Since it was not feazible, that the Church, or every Friend concerned, for the underſtanding of the Truth of the Matter, relating to *J. S.* and *J. W.* could go down into the *North*, to hear the probation thereof, the Teſtimony given in a Narrative, from ſo many faithful, approved Men, upon inward Senſe, and plain external Evidences of Witneſſes, be not ſufficient proof againſt the ſaid Men?

Secondly,

Secondly, And if this be not, What can be? Matters conſidered, with thoſe Circumſtances aboveſaid, amongſt the Societies and Tranſactions of Men, either in things Temporal or Spiritual, wherein Men many times tranſact Matters upon the unqueſtioned Credit one of another, whilſt under neceſſity of great Remoteneſs one from another?

Thirdly, Whether to give Credit to one or two Men, in his or their own Cauſe, againſt more than twenty Eye and Ear Witneſſes, who are Conſcientiouſly concerned to hear and ſearch into the Truth of Matters, be conſiſtent with Reaſon, Chriſtianity, and true Wiſdom?

Fourthly, Whether not only the Refuſal of ſuch Teſtimony, Evidence, and Judgement, as was given from the Meeting at **Drawell**, upon Examination, and Proof of Matters, **John Story** and **John Wilkinſon** being preſent, but the Invalidating thereof, and Reflecting on thoſe Meetings and Friends (as *Falſe Accuſers, and Judges of the Merits of a Cauſe, before they Hear it*) who do Receive it, and joyn with it, and unto whom the Truth hath been ſo evidently Tranſmitted, carrieth not with it an unavoidable Tendency to over-throw the *Authority, Credit, Service*, and *frequent Practice of Friends of Truth, in their Meetings throughout the Nation*, in any Caſe; and thereby to Strengthen the Hand of Tranſgreſſors, and their Abettors in their Inſolency againſt the Truth, and the Friends thereof in General?

Let all Perſons of Sobriety Judge, Whether the Conſequence of this, which hath been, and is **William Rogers's** Practiſe, be not to open a wide Door for **Apoſtacy and Licentiouſneſs**, by which means, *A Man may be proved* **The Worſt of Men in one Country**, *and come into another, and ſtand upon his* **Juſtification**, *and be* **Abetted** *therein, notwithſtanding the Teſtimony of ſuch as heard Matters prov'd againſt him?* And, Whether

ther this doth not Manifestly Destroy the *Faith* and *Credit* one of another, the Ground, both of Christian and Civil Society.*

* Had not that, the Consequence of this, had it been the Practice of the People called *Quakers*, as it Manifestly hath been of *W. R.* and his party, given the World just Cause to Judge, as *W. R.* by many *Suppositions*, and false *Premises* doth insinuate, *That the Doctrine and Life of Christianity, were in danger to be wholly Extinct amongst them.*

And now, as to *William Rogers* his several Charges against the *Four Friends of* Bristol, of being *False Accusers, and refusing to admit a Meeting to Prove the Matters in Charge, in the aforementioned Epistle against* John Story *and* John Wilkinson, *before an equal number of Friends, Chosen on each Part*, part 2. pag. 10.

To this we Answer, It's no wonder William Rogers hath termed those friends False Accusers, seeing he hath not stuck to say the like, or worse, concerning many other *Faithful Brethren.* How Unrighteous this Charge is against the *Four Friends of Bristol*, or any of the rest that Signed the *Epistle*, may appear by what is already Written: Neither do they nor we remember, *That ever we refused a Meeting upon those Terms, provided, they should agree, what should be taken for Evidence*; although, if they had refused such a Meeting, we cannot see how that could deserve any just Reflection, seeing Experience teacheth us; *That when the Guilty, or any of party for them, hath equal Liberty to chuse, without whose Concurrence, no dicisive Judgement must be given: The Consequence thereof, is like to effect nothing but Controversy, and a shelter to the Offender*, as is before hinted, which Leadeth us to make this *Query*; That

Whether the admitting of no Meeting to be equal for the decision of spiritual matters in Controversy, but what is made up of a certain number of chosen men of each side to judge (the offender having an equal Choice), be

be not wrong and inconsistent with the practice of the Friends of Truth; and hath not a tendency to make void the Authority of our Meetings, in which the Power of the Lord, in its free Exercise, is to be Guide and Judge?

But, whatever William Rogers pretends, The *Obstruction to a Meeting by consent*, principally lay in the *disagreement*, as to the reflection of this Question, *viz.*

What should be sufficient Evidence for proof of those several Charges contained in the Epistle? which lead the four Friends, and others in their behalf, to insist upon the *Narrative of Friends from* Drawell, with the *Examinations and proofs of matters there*, which they had in Custody, together with *John Story* and *John Wilkinsons Writings*, to which their hands were; but this would not be accepted of by *W. R.*

And, as to the other abusive passage in the same page of his Book, *viz. Whether will they* (meaning the four Friends of Bristol) *as yet admit a Hearing before any Meeting, wherein the Witnesses to the Accusations, should be excluded from being judges.*

Both they and we say, Its utterly false; most of us then, being present at the Meeting, which was on the *16th.* day of the *5th.* month, *1677.* where these things were discoursed, do declare, that we never heard them so express themselves, but do look upon it as one of William Rogers's ungodly Charges, and grievous Perversions of their words; what was spoken, from whence it is supposed William Rogers hath falsly drawn the afore-mentioned Conclusion, was, *That they could not have any of the several Brethren excluded from being present, and to be concern'd in judgment, that had given forth the Account from* Drawell (whom *William Rogers* indeed hath call'd false Accusers) *but who were faithful Witnesses to the*

proof

proof of the Accusations, and not Accusers themselves, as his Charge seems to insinuate; All which things they have manifested more at large, in a particular Answer long since. And although, **William Rogers** is pleased to say, in his Book, *That a Reply thereto hath manifested their* **notorious Weakness**, *if Charity may excuse them from* **wilful Wickedness**; But how, nor wherein, neither they, nor we know. As for his expression of **notorious Weakness**, we esteem it as the Fruit of an over-fond conceit of his own Abillities, above others: And if he hath Charity to excuse those Friends from the Imputation of wilful Wickedness, we should be glad of the like, were not our Eyes and Ears witnesses of such Fruits from him, on divers occasions, as almost leaves us void of room, or any just pretence for so much **Charity**, in many respects, concerning him.

And as for the **Bristol Certificate**, subscribed by *twenty seven Friends* on behalf of *G. F.* his Innocency, to the best of their knowledge *As a man remote in Spirit and Example, from any such Practice, either in* **Bristol** *or else where, as* **Flying in times of Persecution**, *though often charged therewith by* **Apostates** *and bad* **Spirits**, *and now imply'd in* William Rogers's *Charge against him*; To which they not only oppose their Observation of him in **Bristol**, but their Experience, and confirmed since to the contrary, by his large *Travells*, *Sufferings*, and *Imprisonments* in many **Jales**, in which **They never knew that he hath flinched, but endured patiently**, &c.

Which Testimony of those Friends of **Bristol** stands clear, and unspotted over all *W. R.* his Cavils, and injurious Reflections in the *69th.* and *70th. pages* of his fifth part, wherein he compares them to **Perjured Informers**, suggesting, *That their Evidence must needs be false*; as though they undertook to prove a Negative, which was impossible for them to do, because they conjectured the time

of *G. F's* being in **Bristol**, then about fifteen years past (being a time of Persecution) to which they supposed it must needs be, that *W. R.* should Assign that fact of *G. F.* his departing out of the Meeting, and going down a back pair of stairs, to avoid the Persecutors, adding thereto, *That they never knew, or could remember, any such thing by him*; They being generally all, or the most part of them, at all the Meetings *G. F.* was at here, and yet they do not limit or restrain their Testimony to **that time only**; but extend it to **all others**, to the best of their knowledge, **having never seen any just occasion for such a Charge**: But *William Rogers* taking advantage in that he had not nominated any time for his Charge, maketh use thereof, endeavouring thereby to baffle their Evidence, though in truth it renders his the weaker; hence it is, that he chargeth them with *Undertaking to prove what was impossible for them to do, unless they had been at all the Meetings in* **Bristol** *with* G. F. *that ever he was at with him*, which is not unlikely, but that most of them might: But what juggling is here? and how doth this man fence and dodge, not only to extenuate the Credit of those Friends Testimony, but to stave off the imputation of a *false Accusation* from himself, in saying, *he had affixed no time*; and yet doth not deny, but that the time they mention, was the time intended by him, which should in reason render their Testimony of more Credit with the Considerate.

Neither doth he say any thing to the *Objection* made against his mentioning a **back pair of Stairs that G. F. should go down**, *&c.* for indeed there was none such, both pair of stairs being equally publick, and common for Friends constantly to go up and down at, out or into the street, as he and others well knew. More might be said, but this we judge sufficient to every impartial Reader, who shall have the sight of that Certificate on behalf of *G. F.*

and

and *William Rogers*'s *Objections* thereto, to manifeſt how unrighteouſly he hath done, by comparing the Subſcribers thereof to **Perjured Informers**, who are many of them both men and women, anciently and publickly known in this City, & approved for their Truth and Faithfulneſs in the Conſciences of honeſt People of all ſorts therein; The Conſideration as well as knowledge whereof in *W. R.* we cannot but apprehend was the Cauſe why he omitted all their Names, except One, *viz.* **John Wate**, a man leſs publickly known in the City, then moſt, if not any one of the reſt, whereby his diſingenuity and unfaithfulneſs doth not a little appear.

Thus it may be ſeen, how *William Rogers* takes upon him to abuſe the People call'd *Quakers* by whole-ſale (as we uſe to ſay) having ſo learnt the habit of impudence, as ſomtimes upon his bare *ſingle Credit* or *ſay ſo*, and that in his own Cauſe too, not only to oppoſe the Truth of the Teſtimony of many Brethren; but to abuſe them with approbrious Reflections, whom he hath therefore termed **falſe Accuſers** and **Perſecutors**, and no leſs than above ſixty Friends and Brethren at once, whom he renders **Upſtarts, Apoſtates**, and **Innovators**, for ſigning the aforeſaid Epiſtle.

And at another time, **Charles Marſhall** and **thirty ſix Brethren** more, are by him, as ſole judge in his own Cauſe, charged of being guilty of **ſigning an unrighteous Paper**, becauſe of their deciſive judgment given againſt him therein, upon a free hearing of the Difference betwixt *him* and *Robert Barclay*, as may be more particularly taken notice of ere we have done.

And many of the Ancient and faithful Friends, and Inhabitants of the City of **Briſtol**, are wickedly compared by him to **Perjured Informers**, becauſe of their Chriſtian Teſtimony in behalf of *G. F*'s Innocency, in that matter *W. R.* Chargeth him with, and againſt whom his Enmi-

ty and Rage is great. But let him consider, that the time hasteneth, that for all these things he must come to judgement.

And now as to the many & personal Injuries, & Misrepresentations of *Robert Barclay*, and *George Fox*, the one with respect to Doctrine, the other to *Life* and *Conversation*, wherewith great part of *William Rogers*'s Book is supply'd, we refer to their own, or some other hand, for particular Replies thereto; only noting first, as to the business of *Robert Barclay*, that it is an Argument to us of no small Impudence in *William Rogers*, to continue his Cavils against His own meanings, and misconstructions of *Robert Barclay*'s Doctrin in his Book intituled, **The Anarchy of the Ranters, &c.** and perfectly savors of his being led, and Acted by a Spirit that will be **sole judge in his own Cause**, a thing he hath formerly Condemn'd in others, as may appear in the afore-recited Epistle, to which his Name was: And the reason of this Observation is, because his Unchristian dealing with *Robert Barclay*, and slender ground he had for his large Objections against some passages in his Book, was so clearly Evidenced in the Consciences of many weighty Friends at **London**, with whom he had a Meeting by consent (*Robert Barclay* being present) for the hearing, and resolving his Objections; which was effectually done, and by his own Confession he most Christianly dealt with therein, & the *Truths* asserted by *Robert Barclay*, were vindicated and cleared, from the *Misconstructions* of *William Rogers*, whereof some of us were both Eye and Ear Witnesses, as at large appears, as well by the Testimony of that Meeting, subscribed by **thirty seven Brethren**, as from *William Rogers* his *Letter* under his own hand-writing, which he drew up as satisfaction for the wrong he had done *Robert Barclay*, wherein *William Rogers* doth not only acknowledge, **That he hath not done according to Gospel order by Robert Barclay, but was justly worthy of blame, in what he**

ge did; But also, that he is perswaded, that Robert Barclay is not principled as he and some others, by some passages in his Book, took him to be. Notwithstanding all this, William Rogers hath gone about in his Book, to undo, or unsay, what he hath said in his *Letter*, and to publish his *Objections* against his own *meanings* and *misconstructions* of what *Robert Barclay* hath written in his said Book, like a man fighting with his own shadow; thereby making void as much as in him lieth, the determination of that Meeting, reflecting on the Friends, as guilty of signing an Unrighteous Paper.

What shall we say, or think concerning this Man, whom nothing will serve, but to be sole Judge and Umpire in his own Cause; and unless this be granted him, he appears to us resolved to be Contentious, though it be to his own Ruin.

The other thing we have to take notice of, with Relation to *William Rogers*'s Charges against *G. F.* is (not only considering *William Rogers*, a man of such a Temper as is before implyed) to hear how little reason *G. F.* had to take notice of his pretended Dissatisfactions against him, though indeed restlesness, turmoile and enmity, of Spirit against him, manifest by his rude and un christian method he hath taken, too large here to recite; but also as a Reproof to his false Insinuations against *G. F.* in his Book, as though *he shunned the Test*, and *as being unwilling to submit to justice*; to manifest the contrary, how *G. F.* called William Rogers to account at a Meeting here in Bristol, for proof of divers *Charges* and *Insinuations*, contain'd in a Letter under William Rogers his own hand against him, and now made publick in William Rogers his Book, and what the Result of the Meeting was, as it appears by the following Certificate.

We

WE under-written, being at a Meeting at Richard Sneads, the 15th. of the 12th. month 1677. to hear a Letter read, that was writ by William Rogers to G. F. containing several Accusations, Charges, and Insinuations against him, do hereby declare, that it was read, and that William Rogers own'd it, and when he was call'd upon by G. F. William Penn, George Whitehead, Lawrence Steel, William Gibson, and others, to prove his Accusations and Charges against G. F. and others, he refused so to do; and notwithstanding he was intreated, and urged long thereto, yet said, it shall not be, I will not proceed, unless *G. F.* will under his hand Charge me, and give me his Charge in Writing. Thus he shuffled with the Meeting: And though we told him, that the Letter was his, and consequently, the Accusations and Charges were his, and therefore, that it lay at his Door to prove them, yet he persisted Obstinately to give us no Proof, and so went his way.

William Penn,	*Richard Vickris,*	*Peter Walter,*
Charles Jones,	*James Merrick,*	*Stephen Smith,*
John Moone,	*Charles Jones,* Jun.	*Erasmus Dole,* &c.
Richard Snead,		

These things consider'd, and *William Rogers* his apparent shifting and shuffling herein Manifested: What Reason had *G. F.* or any other, to take any more Notice of his *Letters*, than of *Waste-Paper?* or to Regard his impertinent Rambling, Clamours, and Railing up and down in divers Parts of the Nation, against him (about Matters whereof he had already Clear'd himself in Writing) and that whilst *G. F.* was far remote in the *North*; and yet when he was near the City of *London*, and *William Rogers* in the City, he would not, (as we are credibly inform'd) go to him. We say, What Reason had *G. F.* or

or others, to Regard *William Rogers* in theſe practices, any more than they would any other *Apoſtates* or open *Adverſaries*? What hopes could *G. F.* or any other, have to ſatisfy ſuch a Man, whoſe *Prejudice* and *Enmity* was ſo great, that he was in Travel to give Vent thereto; and yet thus Manifeſtly depriv'd of common Modeſty and Equity, uſual amongſt Men, in caſe of Difference; inſomuch, that he either will not Acquieſce in the Determination of a Matter, when Heard and given Judgement upon; but inſtead thereof, make it his buſineſs to inlarge his Abuſes againſt the concern'd therein; or otherwiſe ſhift and ſhuffle, and at length, utterly refuſe to make proof of his Charges, when call'd thereunto?

There is one thing more, we cannot omit to make mention of, *viz.* the manner of *William Rogers* his abuſive Inſinuations and Charges, not only againſt many Eminent and Faithful Brethren; but (through them) againſt the generality of the People call'd *Quakers*, as *Apoſtatized*, &c. chiefly with Reſpect to the bleſſed *Order and Government* they are Exerciſed in, and is Eſtabliſhed among them, *viz.* That it is moſt frequently to be obſerv'd in his Book, that his Method is to draw poſitive, and ſcandalous Concluſions, and wicked Perverſions, from not only uncertain, but moſt falſe Premiſes and Conjectures, ſalving himſelf, as well as he can, with theſe and ſuch like Expreſſions (which are his uſual beſt Reaſons for his many foul Aceuſations againſt them) *viz. If Reports be true, we take it to be thus; we have cauſe to Believe; I cannot but be full of Jealouſies*, &c. like the wicked, that ſaid, *Report, and we will Report*; And after the Example of *Thomas Hicks*, and *John Faldo*; when by his *Suppoſitions, Jealouſies, Doubts, Reports, Meanings, and Miſconſtructions*, he hath made up his *Man of Straw*, as we may Term it, or *Apoſtate-Innovator*, and call'd him a *Quaker*, he then beſtirs himſelf, and as yet retaining ſome Notions of Truth in his Head, he doth bring them forth as Arguments to Fence with againſt his own Work, whilſt the Enemy of his Soul keeps him in Blindneſs, that he cannot ſee himſelf to be the Man. How much this is his manifeſt Practice throughout his whole Book, and how wretchedly bad ſuch Courſes are, is left to the impartial Reader to judge.

We having thus (for the Truth's ſake) diſcovered *William Rogers* his *Spirit* and *Behaviour* amongſt us, and ſomething of his

no many Abuſes in his Book, more particularly with Relation to ſome Friends, and Paſſages in this City; we Commend what we have Written to the Witneſs of God in every Conſcience, not doubting, but the judicious Reader, when he hath duely weighed the *Management* of *William Rogers*, with reference to the Matters herein treated of, will ſee Cauſe, as well from the Matters themſelves, as the ſlenderneſs of the Credit, wherewith the Abuſes therein manifeſted are attended, both to deteſt and loath ſuch extravagant Courſes as he hath taken, to Reproach the People call'd *Quakers*, and their *Holy Profeſſion*, and to ſuſpend his Belief of other things deliver'd in his Book, againſt ſome particulars, no leſs Injurious, until time, by ſome other Hands ſo Manifeſt them.

Richard Snead, | *Richard Vickris,*
Charles Harford, | *Charles Jones,*

THE END.

LONDON,
Printed for *John Bringhurſt*, Printer and Bookſeller, at the Sign of the *Book* in *Grace-Church-Street*, near *Cornhil*, 1681.

220369